

THE
DETECTOR DETECTED
OR
THE PLOWMAN DETESTED
METHODISM.

WHEREIN IS SHOWN
THE CONFORMITY OF THAT RELIGIOUS SYSTEM
TO THE
WORD OF GOD
AND THE DOCTRINES OF
THE CHURCH OF ENGLAND.

In opposition to the many false and dangerous A-
sertions of a profane Pamphleteer, self-named

“THE DETECTOR.”

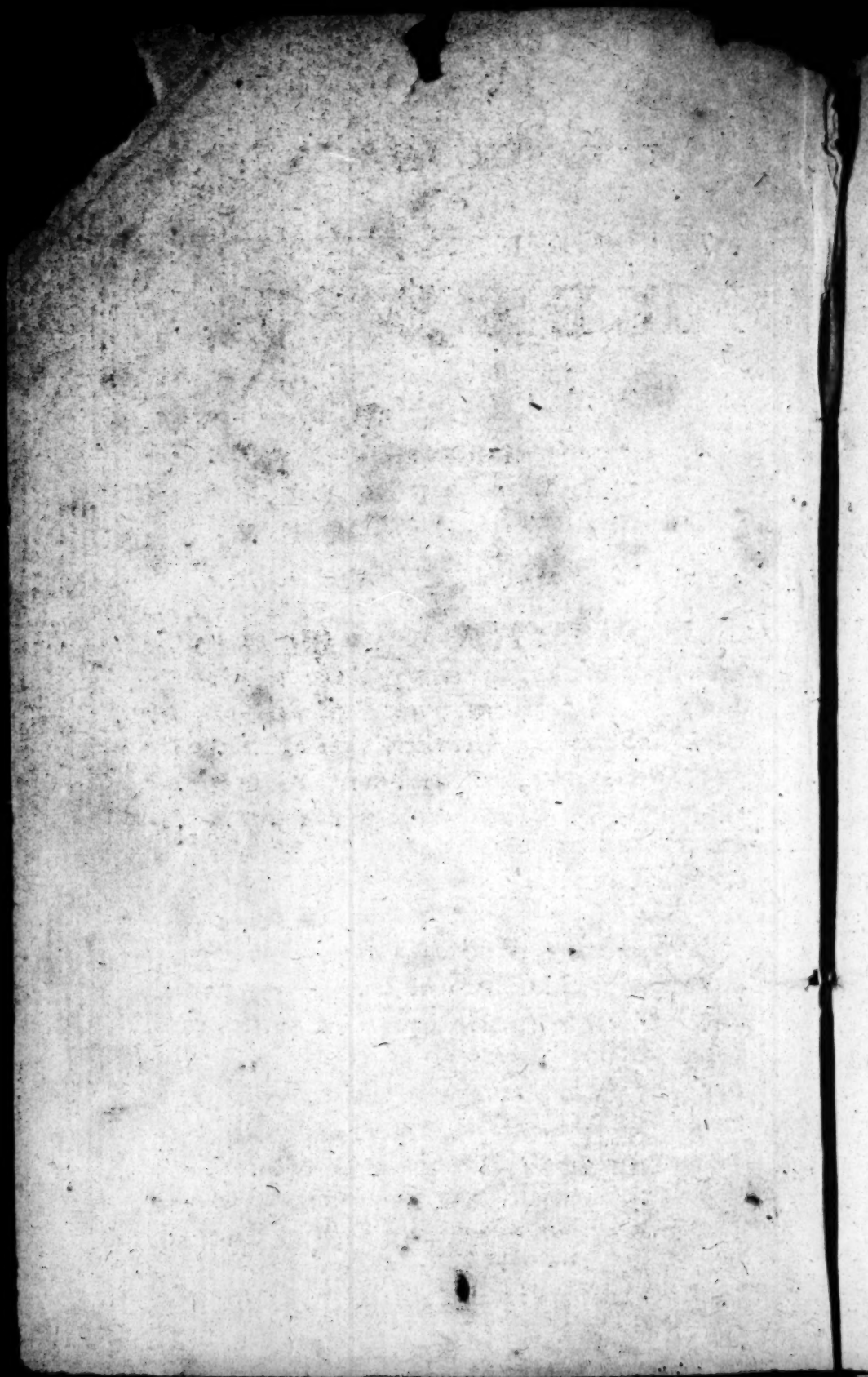
With Strictures on his Principles and Practices.

“ Stand ye in the ways and see, and mark the
“ paths, where is the good way, and walk therein,
“ and ye shall find rest to your souls.”

MAT. 7. v. 3. &c.

Intentions, hearts, to God are known,
The Judge that always judges right;
Usurp not then His awful throne
To brand the social hypocrite;
Or God, in righteousness extreme,
To mark what thou hast done amiss,
Shall thee with hypocrites condemn
To FORTY's bottomless abyss.

PRINTED IN THE YEAR 1796.



TO THE
READER.



THE DETECTOR in his late and former publication, has charged the Methodists with "enthusiasm, rant, queer notions, novel opinions, hypocrisy, pious frauds, false principles and doctrines; absurd and contrary (in his opinion) to the holy scriptures, and the doctrines of the established church."

The present work, it is hoped, will fully demonstrate the falshood of those groundless and malevolent assertions. I might have produced the writings of the ancient Fathers and Doctors of the Christian Church, from the Apostolic to the present age, but have thought it sufficient to beat the DETECTOR with his own weapons—the Scriptures, Homilies, and Book of Common Prayer.

Scurrillity and slander I leave wholly to the DETECTOR; a bad temper and a bad cause may employ such arms, but "I have not so learned Christ;" my mode is the very reverse of the DETECTOR's, for what I assert I prove, and what I relate I have seen with my eyes. From first to last, my aim has been Brevity and Perspicuity, and above all Truth: "If any man be willing to do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

From the fullest conviction that what is herein written, is agreeable to the analogy of Faith, and the oracles of Truth, it is humbly recommended to the serious perusal of those who venerate the Bible, and the doctrines of the Reformation built thereon,
by

THE AUTHOR.

THE
DETECTOR DETECTED;
OR, THE
PLOWMAN'S DEFENCE OF METHODISM.

THE design of the following treatise is to shew,

1. THAT the doctrines of the Methodists are agreeable to the word of GOD, and to the doctrine of the Church of England, as contained in her Articles, Liturgy, and Homilies;
2. THAT the effects of those doctrines are not such as the DETECTOR represents; but such as have ever attended the faithful preaching of the gospel of CHRIST;
3. THAT the Methodistic Institution is not contrary to the 23d Article of our Church, but is agreeable both to Scripture and the practice of the Catholic Church;

And having answered the objections of the DETECTOR, I shall conclude with some strictures on his principles and practice.

I. OF REPENTANCE TOWARD GOD.

THE Methodist Preachers, convinced that JESUS CHRIST alone is able to recover diseased souls, endeavour to lead sinners to this great Physician, that they may obtain of him spiritual health and salvation; convinced, also, that they who are not, "weary and heavy laden" will never apply to CHRIST for rest and peace, and that they who are not "poor in spirit" will never prize the riches of the gospel; their first care is to press on their hearers the necessity of evangelical repentance, that feeling their guilt, misery, and utter inability to deliver their own souls, they may be constrained humbly to seek for justification from the grace of GOD alone, "through the redemption that is in JESUS CHRIST."

1. IN order to this they declare occasionally, *how sin and the necessity of repentance entered into the world.* That man was "created upright," even "in the image of GOD," which consisted not only in his rational and immortal nature, and his dominion over the creatures, but also in "knowledge" both of GOD and his works, and in love to his Creator, which is "true holiness." That "GOD having formed his body of the dust of the earth,

breathed into his nostrils the *breath of lives*, and man became a living soul." This shews that he possessed more than an animal life, such as beasts enjoy; that he also possessed a divine life, which the Apostle calls "the life of GOD," and which indeed was the glory of his nature; but that this life became extinct, and this moral image of GOD effaced in man in that very day he sinned—hence men are now said to be "alienated from the life of GOD through the ignorance that is in them"—hence, also, it is, that the gospel requires all men to be "renewed in the spirit of their mind, after the image of Him that created them in knowledge and true holiness." Again, GOD commanded ADAM not to eat of the tree of knowledge of good and evil, with this commination, "for in the day thou eatest thereof, thou shalt surely die—or—thou shalt die the death." He did, however, being tempted, transgress the divine command, and in that very day he died, not a natural, but a spiritual death; in other words, he lost the knowledge and love of GOD, and consequently his original felicity, signified by his expulsion from Paradise, and the sacramental tree of life, which grew in the midst thereof; indeed his flying to hide himself among the trees, from "the presence of the LORD;" his being afraid and ashamed because of "his nakedness," but not humbled or penitent

before his Judge; his blaming, "the woman whom God gave him," instead of acknowledging his guilt, evidently shew that his mind was darkened by sin; his will became perverse, his conscience guilty, and his heart devoid of love, and torn with a variety of conflicting passions and appetites.

ST. PAUL confirms this sad account, where he affirms, "In ADAM all have died; by one man sin entered into the world, and death (natural, spiritual and eternal) by sin; and so death passed upon all, in that all have sinned." Thus entered into the fountain-head of our nature that moral taint, corruption, or evil ("in which the whole world lies") called, "the lust of the flesh, the lust of the eye, and the pride of life; the old man, and the body of sin, which CHRIST the promised seed of the woman came to destroy."

Our Church confirms this doctrine in her 9th article, where it is said, "that every man is born with a nature faulty and corrupt, is very far gone from original righteousness, and is of his own nature inclined to evil, and this sin deserves God's wrath and damnation." In her 10th article it is further affirmed, "that the condition of man, since the fall of Adam, is such, that he cannot of his own natural strength, turn and prepare himself to faith

and calling upon GOD; and that we have no strength to do good works, pleasing and acceptable to GOD, without the grace of CHRIST, and the inspiration of his Spirit."

2. *In order to prepare men for repentance*, they constantly announce this humiliating doctrine to their hearers—"All (unregenerate) men are under sin, there is none that understandeth, and seeketh after GOD, for the whole head is sick, the whole heart is faint; they are all gone out of the way, they are together become unprofitable; the way of peace they know not, there is no fear of GOD before their eyes; we know whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before GOD. If we say we have no sin, or that we have not sinned, we deceive ourselves, and the truth is not in us; for there is no difference, because all have sinned, and come short of the glory of GOD." MOSES declared, "that every imagination and thought of man was only evil, and that continually." JEREMIAH says, "that the heart is deceitful above all things, and desperately wicked." Our LORD himself affirms, "that the heart of man is an evil treasure, and out of it proceed evil thoughts, adultery, murder, fornication, theft, false witness, blasphemy, covetousness, an evil eye, deceit, pride, foolishness, lasciviousness,

wickedness," &c.—Having denounced the terrors of the LORD against sinners openly profane, they labour to convince the virtuous and honest moralists that they too are under sin. What is the first and great command according to the law? JESUS answers, "Thou shalt love the LORD thy GOD with all thy heart, mind, soul, and strength;" and the second is like it, "Thou shalt love thy neighbour as thyself;" hence it is evident, that the most moral person who loves not GOD beyond all created beings, and his neighbour as his own soul, transgresses the most sacred law of his Creator, and lives in the habit of that damnable sin, which is the source of every crime forbidden by the Law and the Prophets.

Again—If to "believe in the name of the Son of GOD, and to love one another," are the two great gospel commands, is it not equally evident, that the most moral persons, who want that living faith in CHRIST, and that ardent charity to every man, friend or enemy, are guilty of the two greatest crimes under the gospel dispensation? CHRIST denounced woes to the Scribes, the most learned preachers—and to the Pharisees, the most religious men in their day; because, though "outwardly holy, they were inwardly full of all uncleanness:" "if ye then being evil," &c. said CHRIST to his own Disci-

ples; which plainly shews, that they too were under sin, and, like the rest of mankind, had need of repentance.

THEY also declare, "That GOD is angry with the wicked every day; that to be carnally minded is death; that they that are in the flesh cannot please GOD; that the sacrifice of the wicked is abomination to the LORD; and that indignation and wrath is on every soul of man that doth evil, for with GOD is no respect of persons."—"Knowing, therefore, the terrors of the LORD, they persuade men to repent and bring forth fruits meet for repentance; to cease to do evil, and learn to do well;" to make restitution, like ZACCHIOUS, to those whom they have injured, and to be reconciled to those who have injured them; crying out, "forgive, and ye shall be forgiven. Let the wicked forsake their ways, and the unrighteous man his thoughts, and turn to the LORD, and he will have mercy on him; and to our GOD, for he will abundantly pardon: Repent, for the kingdom of Heaven is at hand; blessed are they that mourn, for they shall be comforted; blessed are the poor in spirit, for theirs is the kingdom of Heaven." It is "the spirit of truth that thus convinceth the world of sin, and gives that godly sorrow, which worketh repentance unto life, which needeth not to be repented of;" the language of such, according to our

Church, is, "We have erred and strayed from God's ways, like lost sheep, and there is no health in us;—the remembrance of our sin is grievous, the burden is intolerable;" or according to scripture, "What shall I do to be saved! O wretched man that I am, who shall deliver me from the body of sin and death!"

2. OF FAITH IN THE LORD JESUS CHRIST.

MEN of the world consider a gospel penitent as a melancholy fool, and will cry out, go to the dance, to merry company, and drive away such needless concern from your mind; you go to Church, pay your debts, give to the poor, and if you have not murdered some body, what are you afraid of? Through such advice many stumble at the threshold of religion, and soon become "tenfold more the children of hell" than before: Not so the Methodist Preachers advise, "To the man that is poor and of a contrite spirit, and trembles at God's word, they bring glad tidings, and publish peace."—"Behold the Lamb of God! that taketh away the sin of the world, He is the propitiation for our sins, and by him all that believe are justified from all things, from which they could not be justified by the law of MOSES; yea,

to him give all the prophets witness, that in his name all, whosoever believe, shall receive remission of sins. Believe then in the LORD JESUS CHRIST, and thou shalt be saved; for to as many as receive him, to them he gives power to become sons of GOD, even to as many as believe in his name. The blessing here promised is pardon—just what the penitent wants—and obtains in that very day, or hour, -he believingly accepts CHRIST JESUS, as he is offered in the gospel.—This comfortable truth our Church continually preclaims, “GOD absolveth (now, this present day) them that truly repent, and unfeignedly believe his holy gospel;” many instances of which we have recorded in the Acts of the Apostles. In the gospel we read of one notorious sinner, who went up to the Temple to pray, loaded with sin and guilt, “he stands afar off,” not daring to lift up his eyes to Heaven, then “smiting on his breast,” he cries, “GOD be merciful to me a sinner!” I tell you, saith JESUS, “this man went down to his house justified.”

THE 11th Article of our Church declares also, “that we are justified only for the merit of our Lord and Saviour JESUS CHRIST, and not for our own works or deservings; and that this is wholesome doctrine, as is more largely

expressed in the Homily of Justification; in which homily it is said, "that Christian faith is not only to believe the scriptures are true, (the devils believe these, and continue in their damned estate) but it is to have a *sure trust and confidence* in GOD, that through the merits of CHRIST our sins are forgiven, and we reconciled to the favour of GOD: or, a true trust and confidence of the mercy of GOD, through CHRIST, and a steadfast hope of all good things at GOD's hand: or, a confidence to be saved from everlasting damnation by CHRIST; whereof doth follow a loving heart to obey his commandments."

THE necessary and immediate fruits of justifying faith are—

1. *Peace*.—"Being justified by faith, we have peace with GOD, through our LORD JESUS CHRIST;—my peace I give unto you, who believe in GOD; and believe also in me, saith the SAVIOUR. This is that peace of GOD which passeth all understanding, which it hath not entered into the heart of a natural man to conceive; a serenity of soul that abides with the believer at all times, in all places, in sickness or health, in ease or pain, in abundance or want, in life or death, &c.

2. *Power over sin*.—"Ye were the servants of sin, (saith the Apostle) but being made free from sin, ye are become the

servants of righteousness; for sin shall not have dominion over you; how shall we that are dead to sin, live any longer therein; reckon yourselves dead to sin, but alive to GOD, through JESUS CHRIST our LORD. The remnant of Israel shall not do iniquity, neither shall a deceitful tongue be found in their mouth. Blessed are they who keep his commandments, they also do no iniquity, they walk in the law of the LORD. Whosoever is born of GOD doth not commit sin, he that abideth in him sinneth not; in this the children of GOD are manifested, and the children of the devil."

3. *Hope.*—"Blessed be the GOD and FATHER of our LORD JESUS CHRIST, who, according to his abundant mercy, hath begotten us again to a lively, or living hope, (for there is a dead faith and a dead hope in wicked men, which does not save them from sin;) but he that hath this hope, purifieth himself, even as GOD is pure; we are saved by this hope, which we have as an anchor, both sure and steadfast. Relying on the promise and oath of GOD, who cannot lie, we have a strong consolation, who have fled to lay hold on the hope set before us, (on CHRIST the object of our hope, and the glory we hope for through him:) we rejoice in hope of the glory of GOD, and not only so, but

we glory in tribulation, which worketh patience, experience and hope; and this hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost given unto us."

4. *Love.*—"We love him, because he first loved us; every one that loveth is born of God; and because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. We have a child-like confidence in him, so that we have the petitions, whatsoever we ask of him. He that loveth not, knoweth not God, for God is love. Charity or love never faileth—the greatest of all is love, which is shed abroad in our hearts by the Holy Ghost, which is given to us. There is no fear in love, he that feareth is not made perfect in love."

A necessary fruit of the love of God, is love of our neighbour, "herchy we know that we are passed from death unto life, because we love the brethren; this love worketh no ill to our neighbour, and therefore is the fulfilling of the law;—hereby shall all men know that ye are my disciples, saith Jesus, if ye have love one to another."

ANOTHER necessary fruit of the love of God, is obedience to his will, "this is the love of God (that is, the sign or proof of the love of God) that we keep his

commandments—and his commandments are not grievous. Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments. He that doeth good is of God, he that doeth evil hath not seen God;—he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but who-so keepeth his word, in him verily is the love of God perfected. And this we constantly affirm, that they who have believed in God, be careful to maintain good works.”

3. OF THE FULL ASSURANCE OF FAITH.

WHOEVER considers what has been already advanced; and compares it with the state of a penitent, as described by St. PAUL, Rom. vii. and also with the state of the justified, as described chap. viii. must see that it is a moral impossibility for a man to pass from so wretched, to so happy a state, (“from the power of darkness, into the kingdom of God’s dear Son”) without the most certain knowledge of such a change; yet the knowledge of this change, implying an assurance of pardon, the DETECTOR derides, and calls a *most pernicious doctrine*: In this he agrees with the Papists, who in the council of Trent decreed, “that if any man

hold trust, confidence, or assurance of pardon to be essential to faith, let him be accursed." We have before shewed, that the church of England holds this confidence to be essential to true faith, so did all the reformed Churches, and so do the Methodists at this day; however, let us have recourse to the law and testimony respecting this point, for if they speak not according to this, their authority ought not to be regarded by us.

ISAIAH, speaking of the "day of CHRIST, and the glory that followed," declared, that "the work of righteousness should be peace, and the effect of righteousness, quietness and assurance for ever." ZECHARIAS foretold, that even in the days of JOHN, the forerunner of JESUS CHRIST, "the knowledge of salvation should be given to his people, by the remission of their sins."—A speculative, or historical faith, does not give this knowledge or assurance to the soul, only that "faith which is the gift of GOD, and for which we are desired to contend earnestly;" this we infer, also, from ST. PAUL's definition of faith, in the following quotations:

I. FROM Heb. xi. 1.—"Now faith is the substance (subsistence, or as it is in the margin, and in the 14th verse of chap. iii. the confidence) of things hoped for;

the evidence (or assurance) of things not seen."—The words evidence and assurance I take to mean one and the same thing; if the DETECTOR can make a distinction, he may try his skill at splitting hairs; but observe, faith is the evidence or assurance of things not seen—but remission of sins is one of these things not seen; therefore, faith is the evidence or assurance of the remission of sins: As the DETECTOR loves syllogisms, he may try to answer this, if he can.—Again,

2. FROM Heb. x. 22.—“ Let us draw near with a true heart, in full assurance of faith.” This we believe relates to present pardon, and means the highest degree of divine evidence, that GOD is reconciled to us through the Son of his love.

3. FROM Coloss. ii. 2.—“ Unto all, riches of the full assurance of understanding,” &c. This St. PAUL prays, “ That the believing Colossians, Laodicians, and as many as had not seen his face in the flesh may attain.” From the context, it seems to mean, the fullest and clearest understanding and knowledge of the gospel of CHRIST given to believers; for saith the Apostle, “ we have received not the spirit which is of the world, but the spirit which is of GOD, that we may know the things that are freely given to us of GOD.”

4. FROM Heb. vi. 12.—“ We desire that every one of you may shew the same diligence, to the full assurance of hope, unto the end.” This may signify the highest degree of divine evidence, of preserving grace and eternal glory; it arises from, and also implies, first, the testimony of our own spirit or conscience, “ that in simplicity and godly sincerity, we have our conversation in the world;” but secondly and chiefly, the testimony of the Spirit of God, “ bearing witness (directly) with our spirit, that we are the children of God—and if children, then heirs—heirs of God, and joint heirs with CHRIST;” giving, as first, the assurance that God is our reconciled Father, and then a child-like confidence in him. The spirit witnesses our sonship, also, indirectly, as a reasonable soul witnesseth that you are a man, and not a beast; the spirit cannot be discerned in its essence, but in its workings; to discern, therefore, those workings, is to discern the spirit. Now, by the acts of reason, you find that you have a reasonable soul, and then you know that having a reasonable soul, you are certainly a man; so by the fruits or workings of the spirit (enumerated Gal. v. 22.) you find that you have the spirit, and then by finding that you have the spirit, you may certainly know that you are a child of God. “ Thus we know

we are of GOD, by the spirit which he hath given us"—“ Now if any man have not the spirit of CHRIST, he is none of his,” and so, therefore, an utter stranger to this full assurance of hope, which is, nevertheless, the common privilege of Christians in every age; “ for there is but one faith, one baptism, one hope of our calling, one LORD, one Spirit, one GOD and Father who is over all, in all, and through us all.”

THIS divine assurance enables the believer to declare, “ I am crucified with CHRIST, nevertheless I live; yet not I, but CHRIST liveth in me; and the life which I now live in the flesh, I live by faith in the Son of GOD, who loved me, and gave himself for me.” It is GOD that justifieth. “ Who is he that condemneth?” In the midst of the greatest afflictions, the believer crys, “ Who shall separate us from the love of CHRIST; shall tribulation, distress, persecution, famine, nakedness, peril, or sword? nay, in all these things we are more than conquerors, through him that loved us.” In the prospect of death, he exults; “ for we know that if our earthly house of this tabernacle be dissolved, we have a building of GOD, a house not made with hands, eternal in the Heavens; persuaded, that neither death nor life, angels, principalities, powers, things present or future, nor height, nor

depth, nor any other creature shall be able to separate us from the love of GOD, which is in CHRIST JESUS our LORD. I have fought the good fight, and kept the faith, henceforth there is laid up for me a crown of glory, which GOD the righteous Judge will give to me, and not to me only, but to all them that love his appearing."

HERE is "the knowledge of salvation, the confidence, the assurance, yea the full assurance of faith; the full assurance of understanding, and the full assurance of hope," established by the authority of the "Word of God," which invites us to a state of grace, in which the truths of the gospel are demonstrated by the power of an internal evidence, which leaves in the heart of a believer, filled with the perfect love of GOD, no more room for doubt, than a mathematical demonstration leaves room for hesitation in the mind of a Philosopher.

IF the DETECTOR continue his enmity to this comfortable doctrine, he may pass through life as heretofore, in doubt, scepticism, and darkness; and then proceed through the valley and shadow of death, creeping with terrors, and so plunge into eternity with a peradventure. I shall add no more at present, but go on to consider the Methodists Doctrine of Perfection, which the DETECTOR calls "living with-

out sin," and affirms to be "peculiar to their sect."

4. OF CHRISTIAN PERFECTION.

BY this term we mean no more, or less, than "the loving the LORD our God with all our heart, and mind, and soul, and strength, and our neighbour as ourselves." Deut. vi. 5. And by a perfect man, we mean, "one in whom is the mind which was in CHRIST, and who so walketh as CHRIST also walked; that hath clean hands and a pure heart, and is cleansed from all filthiness of flesh and spirit, in whom is no occasion of stumbling, and who accordingly doth not commit sin."——To prove that God will save us from all sin, we produce

1. THE command—"Be ye holy, for I the LORD your God am holy." "Be ye perfect, even as your Father in Heaven is perfect," &c.

2. THE promise—"He shall redeem Israel from all his sins; his name shall be called JESUS, for he shall save his people from their sins. From all your filthiness I will save you. The LORD thy God will circumcise thy heart, and the heart of thy seed, to love the LORD thy God with all thy heart, and with all thy soul."

5. THE declaration—"For this purpose, the Son of GOD was manifested, that he might destroy (all sin, which is) the works of the devil. CHRIST loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it might be holy, and without blemish."

4. THE prayer of CHRIST, for "his Disciples, and all who should believe on him, through their word," that they all might be one in us (the Father and the Son) and that they may be made perfect in one," &c. and of St. PAUL, "the very GOD of peace sanctify you wholly, and I pray GOD your whole spirit, soul, and body may be preserved blameless, to the coming of our LORD."—Now as commands, &c. are given not to the dead, but the living, we believe that this perfection is attained in this life, before death, "for now is the accepted time, now is the day of this salvation." The grace of GOD, "that bringeth salvation, hath appeared unto all men, teaching us, that having renounced all ungodly and worldly lusts, we should live soberly, righteously, and godly in this present evil world, looking for the glorious appearing of JESUS, who gave himself for us, that he might redeem us from all iniquity. And grant unto us, that we being delivered out of the hands

of our enemies, might serve him without fear, in righteousness and holiness before him all our days."

THIS perfection St. JOHN had attained, and all those of whom he says, " herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." Again, " I write unto you, fathers, because ye have known him that is from the beginning."—And this perfection is nothing but the perfect love of GOD, which is indeed the end of the commandment, and the fulfilling of the law.

HERE it is necessary to observe, that the scripture speaks of two laws—the law of works, and the law of faith. Man originally, and Angels, were created free from every defect, possessed of sufficient powers to obey the former law, perfectly and continually; but ADAM fell, his body became corruptible, and ever since it is a clog to the soul, and hinders its operations, so that no man is now able, at all times, to apprehend clearly, judge truly, and reason justly: It is, therefore, as natural for a man to mistake, as to breathe; consequently, no man is able to perform the service which the law of works requires; it serves only as a school-master to bring us to CHRIST; who hath established in its place another, namely, the law of

faith; so that not every one that doeth, but every one that believeth, now receiveth righteousness; that is, he is justified, sanctified, and glorified.—Faith working by love, is what God now requires of us; having substituted (not sincerity, but) love in the room of Adamic and Angelic perfection: The most perfect Christian, then, is liable to error in judgment, which may lead to error in both conversation and practice; this is a transgression of the perfect law first given, and on this account the best of men need the atonement and intercession of CHRIST, our great High-priest; but such errors, and whatever other infirmities necessarily flow from the corruptible state of the body, are not transgressions of the law of faith, which demands no other perfection from us than that of love; and those mistakes being no way contrary to love, are not properly called sins; we do not call them sins, nor do we believe there is any such perfection on earth as excludes these involuntary defects. When, therefore, we say with the Apostle, that “he that is born of God doth not commit sin;” we mean sin properly so called, which is a voluntary transgression of a known law; so that by attending to this distinction, it is easy to conceive, how “there is no condemnation to those who are in CHRIST,” and how even such may daily,

on account of those involuntary failings, pray, as our LORD hath taught us, "forgive us our trespasses, as we forgive them that trespass against us."

By perfection then is meant, perfect love, John, iv. 18. this is its essence; its properties are largely described, 1 Cor. 13. it means holy tempers—the principal of which are, 1. humility, "for love is not puffed up," it frees the soul from pride; 2. meekness, for, "love is not provoked," it frees the soul from anger, commonly so called; 3. patience, "for love endureth all things," it frees the soul from impatience and discontent, enabling the believer in every condition, "to rejoice evermore, pray without ceasing, and in every thing to give thanks." It is salvation from sin; from all outward sin, all voluntary transgressions of the law of CHRIST: and from all inward sin, from all unholy and unhappy tempers and propensities; it is a state of grace improveable and amissable, both preceded and followed by a gradual work of God in the soul of a believer.

5. OBJECTIONS TO THE DOCTRINE OF CHRISTIAN PERFECTION ANSWERED.

THE DETECTOR thinks the following words of JOB and SOLOMON militate

against this doctrine :

1. " THERE is no man that sinneth not." We allow all men have sinned, and are under sin, and stand in need of mercy and pardon from GOD; and also, that the best of men are all subject to involuntary defects, and in this sense, " there is no man that sinneth not."

2. " Who can say, I have made my heart clean, I am pure from my sin." Those words signify, 1. That the heart of every man is unclean; 2. That no man is able to make his heart clean—" such power belongeth to GOD." Psalm li. 10.

3. " THERE is not a just man on earth that doeth good, and sinneth not." This also must be interpreted of involuntary failings, or sins of ignorance—and so we subscribe to it.

4. " IF I justify myself, mine own mouth shall condemn me; If I say I am perfect, it shall also prove me perverse." This is only a confession of that imperfection which we allow in the best of men; and yet neither this, nor any of the above texts, contradicts that gospel axiom, " He that is born of GOD doth not commit sin."*

* It is wrong to set up just men under the law, as patterns of Christian perfection; because, though the Baptist was greater than any of those men, yet

5. "IN many things we offend all." The DETECTOR infers from those words, that the Apostle JAMES, and all the rest of the Apostles and believers "offended in many things;" but he forgets that St. JAMES speaks "of a perfect man, who offends not in word, and is able to govern the whole body;" and he himself was, no doubt, one of the happy number. But there were others who run without being sent of GOD, and these he reproveth and addresses in the third person; "My brethren, be not many masters or teachers, knowing that we shall receive the greater condemnation—for in many things we offend all."—We offend!—Who?—the many teachers—not the Apostle. Again, St. JAMES compares the tongue to the "helm of a ship, which turns about the largest vessel," and to a "bridle, by which we govern a horse, and turn about his whole body." "Behold, says he, we put bits into the horses mouths; with the tongue, also, we curse men, and therewith, also, we bless GOD." In all these

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our LORD hath said, "that the least (under the gospel dispensation) in the kingdom of Heaven, is greater than he;" for JESUS is glorified, the Holy Ghost is now given, and the words of Zec. xii. 8. are fulfilled—"he that is feeble among them at that day, shall be as DAVID; and the house of DAVID shall be as the Angel of the LORD before him."

places the Apostle says, "*we* do so and so," though he evidently means *others*; indeed, to suppose that the "Apostle offended in many things, cursed men," &c. would be as absurd, as to imagine that he was a horse jockey, or ship pilot.

6. "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is most unhappily chosen by the DETECTOR, as it proves the very doctrine he denys, by asserting, that, "if we confess our (original and actual) sin, GOD is faithful and just to pardon the one, and cleanse us from the other; that is, "from all unrighteousness:" Thus, when GOD bids us "go in peace, and sin no more," he imparts that power, whereby "we keep ourselves, and the wicked one toucheth us not; for "being made free from sin, we have our fruit unto holiness."

7. "FORGIVE US our trespasses." From those words the DETECTOR forms this syllogism, "He that lives without sin should not repeat the LORD's prayer, but all are desired to repeat it, therefore no one can live without sin."—I deny the major, and disapprove it thus—The Disciples of CHRIST, being born of GOD, do not commit sin; but all the Disciples are

desired to repeat the LORD's prayer—therefore, all the Disciples who do not commit sin, should repeat the LORD's prayer. Thus, sir, your premises being proved false, your conclusion must be necessarily false too; and the doctrine built on your famous syllogism falls, like the foolish man's house built on the sand, and great is the fall thereof.—In this prayer our LORD teaches his Disciples to pray for pardon, in those words, “forgive us our trespasses;” but he also teaches them to pray for sanctification, in those words, “deliver us from evil; thy will be done on earth, as it is done in Heaven.” Now as there is no committing sin in Heaven, we are here taught to pray, that we may also do the will of GOD on earth, without committing sin; and, as the Angels do it in Heaven, perfectly, continually, and universally, without committing sin, we ought to imitate them, as far as human nature, renewed by divine grace, is capable.

OUR Church believes that it is possible to live without committing sin, and accordingly prays, “vouchsafe, O LORD, to keep us this day without sin.” But this only means, says the DETECTOR, as DAVID has explained it, “keep us, O LORD, from presumptuous sins”—nay, it means a great deal more, for DAVID also adds, “cleansc me, O LORD, from

my secret errors, and let the words of my mouth, and the meditations of my heart be acceptable in thy sight."—The DETECTOR says, that "living without sin is a doctrine peculiar to the Methodists;" if so, no other sect ever held or taught it. He also affirms, "that the 15th article of our Church expressly denies this doctrine of the Methodists." But can the DETECTOR explain to us, how the compilers of our liturgy could frame an article of religion, expressly against this doctrine of the Methodists, near 200 years before this doctrine and people (in the DETECTOR's opinion) had any existence in the world. The error of his comment is so glaring, that I might here dismiss this point, only for the information of this miserable commentator I shall observe, that the design of the 15th article, which treats "of CHRIST alone being without sin," was to shew his eminence, and distinguish him from all mankind, especially from the Virgin MARY, whom the Papists affirm to be born free from original sin. Our Church maintains that CHRIST was born without original, and lived without actual sin; but that all mankind, not excepting the most holy and the Virgin MARY herself, is the reverse of CHRIST in both respects; not in opposition to the doctrine of the Methodists, who were then unborn, but of the Papists, Pharisees, and Pelagians of that age.

OUR Church teaches us to pray for all the perfection which the Methodists believe attainable, in the following words—“Send thy holy Spirit, and pour into our hearts that most excellent gift of charity, without which, whosoever liveth is accounted dead before thee: Cleanse the thoughts of our hearts, by the inspiration of thy holy Spirit, that we perfectly love thee, and worthily magnify thy holy name.”—I shall now conclude, by giving a summary of the Methodist doctrine, and of all I have written, in the words of the 17th article of our Church, to shew our mutual argument.

“Wherefore they which be endued with so excellent a benefit of GOD, be called according to GOD’s purpose, by his Spirit working in due season; they through grace obey the calling—they be justified freely—they be made sons of GOD by adoption—they be made like the image of his only begotten Son, JESUS CHRIST—they walk religiously in good works, and at length, by GOD’s mercy, they attain to everlasting life.”

6. OF THE EFFECTS OF THE METHODIST DOCTRINES.

THE DETECTOR, imitating the perverseness of the Jews, who equally con-

demned the liberal deportment of our LORD, and the austerity of JOHN the Baptist, in the same preposterous manner equally condemns the Methodists for penitential sorrow, and spiritual joy: “dismal or ludicrous” are the effects (in his esteem) which attend the preaching of repentance toward GOD, and faith in JESUS CHRIST; but I shall shew, by way of confutation, that those doctrines have produced among the Methodists such effects as are quite agreeable to holy scripture, and the doctrine of our Church.

I. As to the effects attending the preaching of repentance, I cannot describe them better than in the words of the homily on fasting: “When men feel in themselves the heavy burden of sin, and see damnation to be the reward of it, and behold with the eyes of their mind the terror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart for their offences, and cannot but accuse themselves, and open their grief unto Almighty GOD, and call upon him for mercy: this being done seriously, their mind is so occupied, partly with sorrow and heaviness, and partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid aside, and they loathe all worldly things, so that they like nothing more than to weep,

lament, and mourn, and with words and behaviour of body, to shew themselves weary of life."—If the venerable fathers of our Church were to rise from the dead and preach this doctrine, the DETECTOR would surely revile them, as he now does the Methodists, for "such whining and groaning, for such dismal and gloomy notions," and probably tell them, that they would drive all their hearers to melancholy, despair, and suicide: however, from the preceding and subsequent quotations, we see that the same doctrines have produced the same effects in our days, as in the days of our forefathers;—some suddenly and powerfully, convinced of their sin and danger, have been struck to the earth, like SAUL, who for three days after did neither eat or drink, but gave himself to prayer; others have trembled, like FELIX; and some have both trembled and fallen down, like the Jailor; others pricked in their hearts, like the Hebrews, have cryed out, "what shall we do to be saved?" while some, like PETER, have "covered their heads, and wept bitterly;" others, like DAVID, have "cryed and roared for the disquiet of their soul;" and some, like HEZEKIAH, "have wept and mourned as a Dove, or a Crane, and prayed, O LORD I am oppressed, undertake for me;" some, like ISAIAH, have cryed, "woe is me for I

am undone, for I am a man of unclean lips;" others have fainted, or their natural strength hath failed, like DANIEL; whilst some have "changed countenance," like BELSHAZAR, "and their knees have smote one against another;" some might use the language of the Psalmist, "I go mourning all the day long, I water my couch with my tears; or of HABAKUK, "when I heard, my lips quivered at the voice, and I trembled in myself that I might rest in the day of trouble;" whilst others, like the Publican, have "smote upon their breasts, and cried, God be merciful to me a sinner!"

THUS we clear the Methodists of enthusiasm or absurdity, by proving, that there is not an effect or symptom which has attended the late revival of religion among them, but what is agreeable to the scripture, and the homilies of our Church.

2. I shall next proceed to consider the effects of preaching the doctrine of faith. The Methodist never shew their hearers their spiritual sickness, without pointing out, at the same time, the divine remedy; this prevents any danger of despair; hence, godly sorrow, like the star which led the wise men, naturally leads a penitent to CHRIST, that he may be justified by faith, the effects of which are, accor-

ding to the Presbyterian Church, " peace of conscience, joy in the Holy Ghost, assurance of God's love," &c. or to use the words of our own Church, " a sure trust and confidence that our sins are pardoned, with a loving heart to obey God's commandments." " If we feel our conscience at peace with God through remission of sins, all is of God. Hom. on Rogat. Week.—If you feel such a faith in you, rejoice in it, and let it be daily increasing by well doing. Hom. on Faith. The faithful may feel wrought tranquillity of conscience, increase of faith and hope, with many other graces of God. Hom. on Sac.—Godly men feel inwardly God's holy Spirit inflaming their hearts with love. Hom. on Scrip.—God give us grace to know these things, and to feel them in our hearts, this knowledge and feeling is not of ourselves, but is from the Spirit of God. Hom. on Rogat. Week."——If the DETECTOR had ever read those words, he surely would not ask the Methodists, if this feeling was " like the bite of a flea, the prick of a pin, or water trickling down your back." A question which discovers, at once, the most egregious profanity, and the most consummate ignorance of the things of God. This doctrine, however, the DETECTOR thinks, has produced some ludicrous effects; the writers of Mr. W——'s life has furnished

him with one instance—"A pious Soldier (they relate) sometime before the battle, standing at his tent door, broke out into raptures of joy, knowing his departure was at hand; and was so filled with the love of God, that he danced before his comrades, and in the battle, a little before his death, declared he was going to JESUS."—"I am well assured (adds the DETECTOR) that these reverend divines related the truth: It can also be proved, by the solemn oath of creditable spectators, that at the introduction of Methodism into the parish of Dunsford, the new converts rejoiced as merrily as any of the pious soldiers abroad." Now suppose the DETECTOR could prove by such oaths, that the Methodists in Dunsford "were so filled with the love of God, that they rejoiced as merrily, that is, they danced for joy, like this pious soldier;" (for we must suppose, the same effects are produced by the same cause.) What will he gain by this concession? An action in itself indifferent, cannot be evil, if the principle, which causes that action, be good; for my part, I cannot see, and the DETECTOR has not proved any thing criminal, irrational, or unscriptural in it: DAVID's religious joy was such, that he, too, leap'd and danced, even before the LORD; and the lame man, on getting the use of his limbs, leapt (or if you please,

danced) for joy, and praised God, without the smallest reproof from CHRIST, or the admiring multitude. MICHAL and the DETECTOR appear equal strangers to religion, and religious joy—she despised DAVID in her heart, for his rejoicing in God; and if the DETECTOR's comment be just, she got a curse for it: the DETECTOR despises the Methodists for a similar cause, can he expect a blessing by it?

Indeed, the DETECTOR is guilty of the greatest absurdity, in supposing, that the full assurance of faith, or hope, implying, also, the full assurance of understanding, would ever lead a man to commit the horrid crime of suicide, which must be the result of ignorance, presumption, or despair, from which the believer is totally freed, by the wisdom from above, which dwells in his soul, and the joyful hope of the glory of God, which he always possesses within him.

CHRISTIAN perfection, implying this divine assurance, has been proved to be a scripture doctrine; now what is it the worse, if a man in Moira hanged himself, from some unknown cause? JUDAS, one of the twelve Apostles, hanged himself; but will the DETECTOR say, that it was through despair of attaining the full assurance of faith; or will he say, that the Apostles and Martyrs, who enjoyed this

divine assurance, were in such a hurry to get to Heaven, that they ran in among wild beasts, plunged into chaldrons of boiling oil, and jumped into the fire, that their enemies had kindled for them?

IN short, if the DETECTOR could name twenty persons among the Methodists who sinned like JUDAS, NICOLAS, DEMAS, or ANANIAS, it would not invalidate the truth of this doctrine, unless he could prove, that such crimes were the necessary and never-failing consequences and effects of such doctrine, and that the doctrine itself was contrary to right reason and scripture—but this he has not, nor cannot do.—In the parishes contiguous to me, I have known nine persons guilty of this atrocious crime of self-murder; some of them Protestants, some Presbyterians, and some Papists; but never heard of a Methodist *felo de se* but one—for the story of TIPPIN and CROSLEY, I have reason to say, is false.

THE DETECTOR, after descanting on the ludicrous and dismal effects of Methodism, (which have existed only in his wild imagination) acknowledges, “that some have been turned from drunkenness, cursing and swearing, by the labours of the Methodists:” Verily this is giving up the point at once; this proves them to be of GOD, “for if these men were not of

GOD, they could do nothing" like this; they could not "convert sinners from the error of their ways; "for SATAN cannot cast out SATAN—nor can a corrupt tree bring forth good fruit;" indeed, the parishioners of B—, at the trial of Mr. S—, made oath, that they themselves, and many others, were turned from the sins and customary vices of the age, by his ministry;—what need then of further witnesses?—I shall, however, add the testimony of two more disinterested witnesses, ("for in the mouth of two or three witnesses shall every word be established") and then conclude.

DOCTOR PRIESTLY, who in his religious principles is as great an enemy to the Methodists as the DETECTOR, makes the following concession in their favour:—"In promoting the great end of the gospel, (says he) which is, the reformation of the world, their zeal is abundant and highly meritorious, far beyond what the most professors of Christianity can pretend to: By them is the gospel preached to the poor in this country; and to them is owing the civilization, the industry, and sobriety of great numbers of the labouring part of the people. At the great good which they are instrumental, in the hands of GOD, of rendering to their country, and to the world, I truly rejoice."

“We recommend (say the Reviewers) candour and liberality in the Clergy toward the different sects of Christians; for were any great political convulsion to agitate the nation, the various sects of Christians, whose zeal and sincerity cannot be doubted—the Independents, Baptists, Calvinists of different denominations, and *above all the Methodists*, who are scattered chiefly among the middle and lower classes of the people, would form a strong rampart round the Christian Religion, and even the national Church, and we are persuaded, would render abortive those mischievous attacks, which have been too successful in France, where the bulk of the people could not be fairly said to be attached to their religion, upon principle and conviction.”

Crit. Review—Dec. 1794.

7. OF THE METHODISTIC INSTITUTION.

THE DETECTOR objects, that the Methodists preachers are laymen, who have not received ordination, by imposition of hands, and consequently supposes that the 23d Article of our Church condemns their institution—this we cannot allow: The article teaches, “that it is not lawful (that is, it is not agreeable to the laws of this realm) for any man to take upon him

the office of public preaching, and ministering the sacraments in the congregation, (that is, in the established Church) before he be lawfully called, and sent to execute the same." But the Methodists do not take upon them to preach, and minister the sacraments in the established Church, and therefore this Article cannot apply to, nor condemn them; and the latter clause of it can mean no more, "than that we ought to judge, or think, that those men who are chosen and called by our Bishops, are also chosen of GOD, and fit persons to preach the word, and minister the sacraments to us"—would to GOD they were all such in deed, and in truth!

WITHOUT entering deeply or largely on the subject, I will here observe, that
 1. The orders of Priests and Preachers (or Prophets) have always subsisted in the Church: From ADAM to NOAH the first born in every family was priest of that family, and offered in it both prayer and sacrifice;—this was the birth-right which ESAU profanely sold to JACOB;—but this gave the eldest no right to be a preacher (or prophet) GOD often called the youngest branch of the family to exercise that office, for it is his prerogative to "send by whom he would send." So it was also from NOAH to MOSES: GOD then appointed among the 12 tribes of Israel, that instead of the first born in

every house, a whole tribe (that of LEVI) should be consecrated to him; so that no man, from that period, took the honour of the priesthood to himself, but he that was called of GOD, as was AARON; he, indeed, was called to be a Priest, but not a Preacher (or Prophet.) MOSES was a Prophet, but not a Priest; and the major part of the Prophets, whose books we have, were of the tribe of SIMEON, and incapable of the priesthood; such, also, were the sons of the Prophets, called Scribes in the new testament, the stated preachers of the Jewish Church in that age.

OUR LORD chose 12 Apostles, and 70 others as Evangelists, or preachers of the gospel; the Apostles afterwards appointed, not only Presbyters, or Priests, to preside over the Church, and administer the sacraments, but also Deacons, who took especial care of the poor, and acted as evangelists, or preachers of the gospel; this distinction between priests and preachers continued for 300 years, till CONSTANTINE began to heap riches on the Church, and then one man to get the whole pay, began to do the whole work, and so blended these two offices together in one. The Jews, indeed, never objected to the preaching of CHRIST, or the Apostles, that they were laymen; so far from it, that "the ruler of the synagogue in Pisidia sent to PAUL and BARNABAS"—

two lay preachers, just come into the city :
—" saying, men and brethren, if ye have
any word of exhortation for the people,
say on."

THE DETECTOR'S objection against Mechanical men becoming preachers, is of small weight to those who consider, that the preachers of both the Hebrew and Christian Church were such: Enoch and Noah were husbandmen; Moses and David, for many years, followed their flocks; Elisha was called from the plow; and Amos " was an herdman, and a gatherer of sycamore fruit;" Jesus of Nazareth was a Carpenter; Peter was a fisherman; Mathew a revenue collector; Luke a Physician; Zeno a lawyer; and Aquila, and Paul the great Apostle of the Gentiles, were tent-makers. Indeed, the DETECTOR will find it hard to prove, that *these things* do now disqualify men from preaching, who, nevertheless, possess the qualifications of those primitive evangelists of the church.—The account which the scriptures give us of those men is briefly this—1. They were, " faithful men;" men of living faith, a pure conscience, and blameless life;—2. They were " able to teach others;" eloquent men, like APOLLOS, and mighty in the scriptures;—3. They were " fruitful labourers;" having done the work of evangelists, and made proof of their ministry,

they converted sinners from the error of their ways.—See Jeremiah xxiii. Malachi ii. Timothy i. ii. Titus i.—The Church of England admits a man to the office of Deacon, “ if he be a man of virtuous conversation, and without crime, sufficiently instructed in holy scripture, and able to give an account in Latin of his faith, according to the tenor of the 39 articles.”—With respect to preachers possessing those scripture qualifications, I observe,

2. THAT ordination, by imposition of hands, is not essentially necessary for them; and I am led to think so, because many in the Apostolic age, and ever since, have preached successfully without it; of such we read, Acts viii. “ there was at that time a great persecution against the Church, and they were all scattered abroad, therefore, they who were so scattered, went every where preaching the word.” Again, “ St. PAUL was not ordained of man, nor by men, but by JESUS CHRIST (Gal. i.) who sent him, not to baptize, but to preach the gospel,” which he did at Damascus first, and then in Arabia. Three years after he preached in Jerusalem, before the Apostles, (who then never thought of ordaining him) from whence he returned to Tarsus, and then to Antioch, where for a whole year he preached the gospel to the inhabitants of that city: He

again went up with the alms of that Church to Jerusalem, and returned to Antioch. From this city PAUL, having now preached about five years, departed with BARNABAS; the teachers of that church having (not ordained them, as the DETECTOR simply imagines, but) by prayer and fasting implored the divine blessing on those missionaries, and signified their warm approbation, by imposition of hands, or as it is expressed, "recommended them to the grace of God, for the work to which he had called them."

THAT this ordination is not esteemed a necessary prerequisite of preaching, is further evident—because,

1. THE Church of Rome sends abroad laymen as missionaries, though neither priests nor deacons, with liberty to act as preachers, but not as priests—"if any lay-brother," says she, "believe himself called of God to preach as a missionary, the superior of the order being informed thereof, shall immediately send him away.")

2. THE Church of England authorizes men to preach, yea, they may be doctors of divinity who are not ordained, and consequently have no right to administer the sacraments. In many parts, the parish clerks read the whole morning service.

3. THE Presbyterian Churches in Scotland, Sweden, Holland, and Germany, long before they ordain men, licence them to preach the gospel. JOHN CALVIN, and indeed the most of those whom God employed to promote the reformation, were laymen.

FROM all which I conclude, that ordination, by imposition of hands of the Clergy, is not necessary for the Methodist Preachers, and that they are not, for want of it, disqualified for filling the office of Evangelists in the Church of God.

8. STRICTURES ON THE PRINCIPLES
AND PRACTICE OF THE DETECTOR.

HAVING answered the objections of the DETECTOR, against the institution of Methodism, the doctrines, and the effects of those doctrines; and having removed the charge of error, novelty, and enthusiasm, from the Methodists, by proving that their whole system is agreeable to scripture, and to the doctrine and practice of the Christian Church, I have only to make some animadversions of a local and personal nature, and then conclude the whole. And here I shall endeavour to attend to the caution of our dramatic poet—

—————“ Nothing extenuate;
Nor aught say out of malice.”

r. I can aver, and so can many others who fear God, that all the facts which a Popish priest, an old debauchee, and others, imposing on the DETECTOR's credulity, have caused him to relate respecting the Methodists in Dunstord, are slanderous and lying fabrications, without exception:—"That they fell into fits, climbed up the barn walls, like rats, clapt their hands together to catch Angels, had visions of Heaven and hell, where they saw some girls spinning their wheels, and that men and women danced together in pairs, on tiptoe, as if dancing jigs," is notoriously false. "That women leapt so high, that were you sitting on a form, you could see the soles of their feet above your head; that they leapt into the mill dam, and then out of the water about three feet high," are things impossible to be true, and therefore are necessarily false. "That J—— B—— pressed with a child in his arms through the croud, though the barn was so crouded, that it was impossible to stir through the croud," is a contradiction, just as false as the story connected with it. What a mean spirit it shews in the DETECTOR, to revile the dead and the absent, who are incapable of defending themselves—thus he says, "That PEGY DAVIS, the blind woman, exhorted frequently 300 in a barn, and delivered a sermon in a mill," though it is well known, that she never

did attempt one or the other; "That she had a power of throwing her hearers into fits, and cast the devil out of R. K." is a story equally slanderous. "That Mrs. S. was remarkable for shewing her agility in skipping and dancing," is a lying imputation against a lady of singular piety, now with GOD. "That the Rev. E. S. who was so zealous in spreading Methodism through the parish of Dunsford, some years afterwards, in a public newspaper, did threaten to expose Mr. WESLEY as an old deceiver," is false too; the person referred to being an anonymous writer, commonly supposed to be Mr. M. "That Mr. WESLEY was converted from his cradle (in 1703), and was not converted till the year 1738," is a tale worthy of the DETECTOR, who is believed by many, to be a little cracked in the upper story. He may nibble at these characters, as the viper did with the files; I scorn to take any further notice of any thing said of Mr. WESLEY, whose honour he cannot injure: But "that Mr. S—— owned in his trial, that he put the devil out of H. C. and in a sermon declared, that he went out of him in a visible shape," is a diabolical falshood; however, I think it right to give glory to GOD, by declaring, that this man afflicted in mind and in body, by sore convulsions, was suddenly healed of all his complaints, in answer to the prayers of that man of

GOD. This is plain, incontrovertible matter of fact; and “why should it be esteemed incredible,” if “**JESUS CHRIST**, and faith in his name, is the same yesterday, to-day, and for ever?”

AND here I will form a contrast between you, sir, and the men whom your Detec-
torship despises; and, first, let us consider the conduct of Mr. S—— in his parish.—
On the Sabbath morning, see him in his family opening the sacred day with solemn prayer and praise, “receiving all who came to him, and instructing them in things pertaining to the kingdom of **GOD**; he hastens to the Church,—with what solemnity and grace is the service performed! he catechises the youth, and the whole congregation, animated by his example, lift up their voices in the praises of **GOD**. He ascends the pulpit, but not to read a sleepy lecture, like “the prophets who speak a vision of their own heart, or who steal the word of the **LORD**, every one from his neighbour; nay, from the abundance of his heart, the mouth with fluency proclaims the word of the **LORD**; he denounces the terror of the law—the guilty tremble; he publishes the grace and dying love of **JESUS**—the hearts of stone relent, the tears begin to flow, mercy and peace descend on the humble soul, and many hear and fear, and turn to the **LORD**. An even-

ing lecture finishes the public service of the Church. At night he concludes the labours of the sacred day with his family and neighbours, by reading, exhortation, joyful thanksgivings, and prayer.—He institutes monthly sacraments, and weekly lectures, and reads to his people the homilies of their Church; he prays, reproveth, and exhorts from house to house; he invites the people to the Church—and the house of God is filled; he visits the sick with medicine for their bodies and souls, relieves the distressed, feeds the hungry, and cloathes the naked.

IN a parish wicked to a proverb, a general reformation of manners takes place: what follows? through the blind zeal, malice, and ignorance of a powerful junto, the faithful shepherd is suddenly driven from his flock, and for no other crime than this, *that his charity and labours extended beyond the limits of his parish.* The flock, deprived of their leader, soon wandered out of the way, and many returned to their old course of sinning, “as the dog to his vomit, or the sow that was washed, to wallow in the mire.” Too many now are satisfied with “the form of godliness, while destitute of the power;” relying on the name, without the nature of Christians, they think the baptism of water sufficient, without the baptism of the Holy Ghost and fire; while others are

so lost to virtue, that they never come to Church but on their neighbours shoulders, with their feet foremost; but still, blessed be GOD, "all are not lost, there be who faith prefer and piety to GOD:" many have adorned the gospel of CHRIST, many have died in the LORD, and rest from their labours, and many are following those, who through faith and patience do now inherit the promises; and this is chiefly to be attributed to the labours of the preachers, whose conduct I am next to consider.

WITH meat and drink provided, and £.12 per annum to buy horses and clothing for themselves, through all inclemencies of seasons, and displeasing circumstances, in the midst of good and evil report, they preach the gospel to the poor, in garrets and cellars, hospitals and prisons, in hamlets and cities; to the East and West Indies, the scorching coasts of Africa, and the wilds of America, their zeal has borne them. See the fruit of their labours:—A. B. was for many years a lover of the world, a swearer, drunkard and sabbath-breaker, till he heard the Methodists preach, from that time he quit his sins, and was another man.—C. D. was a Papist from his youth, till he heard those Preachers; from that time he has quit his sins, attended the service of the Church of England, and renounced the errors of

Popery.—E. F. a poor ignorant Negro, lived for many years “without GOD in the world, till he heard the Methodists preach, and by means of their ministry, he is now become an honest man, and a pious Christian.*—Will not a thousand instances of this sort, force you to confess that GOD is with them of a truth? and that “these men are the servants of the living GOD, who shew unto us the way of salvation.”

If a private member sins, he is admonished, and borne with for a time, but if he amend not, he is cut off—whether he be a lord or a beggar; the same sentence is more rigorously executed against a preacher, if he fall into sin; and this is the glory of the Methodists. In what society of people, will you find more of primitive christianity or discipline?

LET us now turn to the DETECTOR. You, sir, once a week go to your parish Church, (you marry, christen, and bury

* In the West Indies, according to the last accounts, there were 6000 Blacks and Coloured People, and in America 14000 Blacks in Society, and converted by the labours of the Methodist Preachers. The Assembly of St. Vincents passed an act, which in its operation, would have banished the Preachers out of that Island; but his Majesty and the Council (having a better opinion of the Methodists than the DETECTOR) on the first notice of it, rescinded that persecuting act; so that the Missionaries now enjoy full liberty to teach those poor Heathens “to fear GOD and honour the King.”

occasionally) you there read the prayers, and a sort of sermon, and so take leave of your parishioners till the next sabbath day—and for this you are paid £.50 per annum.

IF this be the duty of a minister, could not any man in the parish, with a small degree of common sense, do this, and more? Consider the work and wages, and what a cypher are you, compared with the Methodist Preachers? But, pray, what sort of doctrine did you advance in that short lecture? was it repentance, or justification by faith, according to the articles of the Church, to which you once subscribed, when you declared, that “you trusted you were inwardly moved by the Holy Ghost to take upon you the office of a priest? No: What then was it? Why, “that if we keep ourselves free from presumptuous sins, and notwithstanding some juvenile levities, *usually* lead a religious life; and if our virtues are abundantly predominant, (that is, are more in number than our vices) nothing more is to be expected from a frail mortal in this imperfect state.” And to prove your doctrine, you quote an old Heathen poet—“for all have faults, and he is best, whose life is tinctur’d with the least.” In these sentiments you agree, sir, with the Heathens and Papists, who all disapproved of presumptuous crimes, and

taught the impossibility of living without venial sins, (in which class they commonly place simple fornication;) but you disagree with them (I suppose) in believing, that the soul is purged from all its pollutions, by the operation of a penial fire, in some infernal region, after death: Your doctrine, sir, is more absurd, for you teach, that we cannot be saved from sin in this life, nor in the life to come; what follows, but that God must either damn all, or take us all to Heaven, sinful as we are, "with all our imperfections on our heads;" but our own reason, and the scriptures, reprobate your doctrine, and teach us, that nothing unholy, or unclean, can dwell with God, or enter Heaven.

You might, and ought to suspect your doctrine, from this circumstance, that in the course of many years, it has not converted one soul from error, vice, or ignorance; and what wonder! is an imperfect sketch of morality once a week, read from the pulpit, sufficient to convert sinners? SATAN laughs at such feeble efforts, and drives the human herd before him, in spite of a thousand such shepherds as you, sir. Let us come down to facts:—Do you know a Curate who had the meanness to graze his horse in the church-yard, in despite of an act of vestry; and to go to law with the man who had the courage to oppose him? who knocked down a poor woman

on the LORD's day, and bursted her fingers with his feet, for bringing his reputed bastard to the Church?—A Curate, who attempted to strip off his cloathes to box in the Church; who cursed and swore on that, and many other occasions? who attends the horse race and card table, as constantly as he breaks the 11th and 42d canons of the Church? who prayed d——n to both h——s of p——t, for not augmenting the poor Curate's salary? whose disloyalty will not permit him to read the "prayer for the high court of parliament," nor the "prayer proper for a time of war?" who rode through his peaceable parish, and country adjacent, with a sword in his hand? who quoted St. PAUL, in the Church, in favour of fighting? who has belied the dead and the living, by details of slander, and has almost wearied out the patience of his parish, by empty declamations against real Christianity, and against those who are seeking, as well as against them that are serving the LORD; who drives hereby the upright from the house and table of the LORD, and "putting no difference between the holy and profane, gives the children's bread to dogs, and strengthens the hands of evil doers, that none doth return from his wickedness."—A Curate, who never prays in the house where he lodges, nor exhorts, visits, or reproveth his parish as

he ought to do. Can such a Curate be a "man of a very good heart," as Dr. S—K charitably 'supposes?—Well, one fact more I will mention:—Near 40 years ago, the Rev. Mr C—— ordered his clerk to number the communicants at Easter—they were above an hundred; though no decrease in the population has since taken place in the parish, last Easter Sunday the number of communicants was scarcely one-fourth of that number; where falls this complex censure? is it on thy guilty head, DETECTOR *now DETECTED?*

THUS, sir, in defence of injured truth and innocence, I have thought it my duty to lay before you, the public accuser of my brethren, a sketch of the above evils. May the spirit of truth more fully and powerfully set them in array before you, give you repentance unto life, and lead your bewildered mind into the way of peace, and the knowledge of the truth, as it is in JESUS. But should this relation prove altogether unprofitable to you, sir, it will give the public to see, how little respect is due to any thing which you have heretofore, or hereafter may think fit to write against pious people, of whatever denomination—forasmuch as you are an enemy to all such characters, a public advocate for sin, who fights for SATAN under the banner of CHRIST himself.

SCRIPTURE, reason, and antiquity are against you, as well as matters of fact. By hear-say slanders, ludicrous anecdotes, and *ipse-dixit* assertions, you cannot overthrow what I have advanced. To take the field again, would only be to fall where many mightier have been slain; and little hopes remain, that you will enter the lists with "The PLOUGHMAN," since you declare, "I will dismiss you, and this subject, for ever."

BEFORE then that we part for ever, I most earnestly beseech you,

1. BEFORE you attempt again to take "the mote out of your brother's eye, cast the beam out of your own;" amend your life, and get your heart changed, and this will be better than railing, like a silly wit-snapper, at the superior clergy of the Church, or the Methodist Preachers or People.

2. HUMBLE yourself before the LORD for your sins, and especially for your sins against your brethren, whom you have rashly and vilely slandered, without cause; and be not ashamed to acknowledge your error.

3. ATTEND to the duties of your calling, and you may employ your time and talents usefully therein; but never let pride or envy again move you, to op-

pose the work of God among the Methodists, lest the Almighty God reprove you in a day you think not, as he has done to other persecutors. Believe me, youth! "if this work be of men, it will come to nought; but if it be of God, you cannot overthrow it; and if you oppose it, you will be found to fight even against God."

———"TAKE heed, therefore, lest that come upon you, which is spoken of in the prophets;—Behold, ye despisers, and wander and perish, for I work a work in your days—a work which ye shall in no wise believe, though a man declare it unto you."

OCT. 5, 1795.

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